

# THE Bible-bearer.

By A. N. sometimes of Trinity Colledge  
in Oxford. K

*De Hypocritis hac Disputatio est: Qui mihi irasci voluerit,  
ipse de se, quod talis sit, constabitur. Ierom. de vita  
Cleric.*



Printed at London by W. L. for I. C. and are  
to be sold at the North doore of Paules.

1607.



37  
11. / 30.  
26.



# TO THE RIGHT

worshipfull, maister Hugh Browker,  
one of the Prothonotories of his  
Maiesties Court of com-  
mon pleas.



Vuenall in his daies complained of  
the multitude of writers, saying:

— Tenet insanabile multos  
Scribendi Cacoëthes.

And that Patrons were wearied in  
protection of their labours. There be  
also many in this our age, that ad prælum tanquam ad  
prælum runne to the presse, and subscribe to their  
indeauours: yet learning was neuer so friendlesse, that  
she so wearied her fauoreys, but that alwayes hir works  
found some worthy Mæconas. I haue in this litle booke  
discovered the follies of irreligious Hippocrites and dis-  
semblers, by which the Church hath beene vilipended,  
God hath beene offended, and the Land grieuously pun-  
nished. God auert his future plagues, and turne his Iu-  
stice into mercy. GOD raise vp (especially now) trustly  
Chusa, prouident Ioseph, and iust Samuel, bold Eli-  
as, playne Iohn the Baptist, instant Paule, and feeding



37  
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26





VERY LITTLE  
CONTRAST  
BETWEEN THE  
PRINT AND  
BACKGROUND.



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## The Epistle Dedicatory.

*Peter : exploding & extirpating wicked Achitophel,  
conetous Iudas, blind Elimas, and paltry Magus : and  
graunting that the fig-leaves of Authority, Parentage,  
Selfe-love, flattery, and dissembling, may bee pulled off  
from Madam Placencia, and the Noble Lady Verona  
may shew her liniments in vniuested and vnobscured  
nakednes : So that with true hearts & pure Soules euery  
one may bring the Arke of God into their houses, while  
they may; that their houses may be blessed, as those hou-  
ses where the Arke was : and that that famous Cittie  
with the adioyning places, now after their long infec-  
tion, and late sorrowfull sighing of that Hei mahi  
quanta despe decidi, may (as it was saide of Christ)  
gustare post fella fauos : to the glory of God, Church,  
Common-wealth, and our priuate good.*

*I am imboldned by good notice taken of your loue to  
Learning and vertue, to passe this my Labour vnder  
the protection of your name. Not doubting but the sub-  
iect being good, it shall find your fauourable and good  
acceptance, and bee thereby shrowded from the preiu-  
dice of Contempt. If you looke on it, and like it, my in-  
deanours haue a condigne counterpoise.*

*In which hope I commit your*

*Worship to the Al-  
mighty.*

A. N.

# A Preface to the

Reader.



**T** a Tree (saith *Chrysostome*) beate no fruit, the cause is in the root. The cause of the barren leaves of peoples trees, and their vaine words, & worse works, may be taken to be the want of Religion, and *Neutrality* in Religion. I haue therefore undertaken to write this smal Treatise: intituled the Bible-bearer, discovering the vanity & errors of such as make a seemely profession, yet haue no true practise of Religion: that would be accounted zealous, yet are *Neuters* and Irreligious: because this our age hath brought forth many a prodigious *Polipus*, and vaine ayre-full *Camelions*.

Wherein, *Si forte mihi vitia detur*. If perchance I be blamed (especially of idle make-bares, and gaping Cauillers) that I haue applyed some writers to my owne vse, I answer them as *Patricius* did the like: *Me parum admodum fidei zelus meus facturum fuisse; Si solum autoritate mea imitror*. Besides, it is the custome of all Writers to mingle other mens things with their owne. *Tam ut certiora scribant, tum ut gratius, incundiusq; legantur*. Both that the truth may bee written more certainly, and that which is written may be to the Reader more gracious and pleasing. Or as *Aphranus* being accused, that he had taken much out of *Menander*: I confesse (saith he) I haue taken not onely out of him, but out of euery one that agreed to my matter. *Quodcumq; me non posse facere melius credidi*. Onely this I feare

a *Patric. Epist. in lib. de iustit. Reip.*

b *Idem lib. i.*

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that the Authors whom I cite, may returne *Martials* *Apostrophe* vpon me, *Sed male dum recitas, incipis esse tuum*: That their liquor running through so meane a Chanell, had lost much of his sweetnes.

Of the manner enough: for the matter it selfe, howsoeuer this meane Booke hath learned this mean, *Partere personis, Dicere de vitijs*: To spare the man, and to touch his manners: yet some (as *Lipsius* speaketh of a booke of his) *homines male acuti, & callidi sensisse, aut scripsisse me volent quia per somnum non scripsi, non sensi*. Will thinke I meant that which neuer came in my mind. Howbeit I may safely avouch with Saint *Hierome*. *Neminem laesi, nullius nomen in eo scriptura designatum est. Neminem specialiter meus sermo pulsauit &c.* I haue stricken against no mā, but only his strife: Maligned no man, but his malice; nor enuied any, but his enuy. Them that are factious people and contentious, I easily vnderstand I shall not please, nor doe I passe to be rodded of such, or of mans iudgment, when I iudge not my selfe. Onely thee (gentle Reader) I intreat, that what *Socrates* thought of *Heraclitus* his obscure booke, thou wouldest charitably say & thinke of mine. *What I vnderstand is good, and I hope that which I haue not vnderstood*. If thou finde I touch some kind of men, & their customes (which is not my want) let me graue pardon for my want. My hate of Hypocrisie, and hate against the spirit of singularity, and Seblisme, and to auert the Readers fro it, being prouoked, I haue called some dissembling *Sible-bearers*, *Neuters*, or *Nullifidians*,  
beare

c Lips. prefat.  
ad lect. in lib.  
ciuil. Dod.

d Ad Nepot.  
de vita Cicer.  
e Cicer. ad  
Attic. frole  
inelligo pro-  
bati cupidi  
me non latu-  
erere.

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beare with this also: *Ipsa enim necessitas aduersus hunc certaminis doctrinas instans, talem nobis soderem efficit, et ut lectores auertantur.* As I saith Epiphanius, in not vnlike case. I did it, because sinfull schisme, and hypocrisie is impudent: and hauing a whoores forehead, will not bee ashamed till wee spit in her face.

In respect of which, as I cannot hope for much acceptance of my widowes mite, for some will despise it as a thing of no value, and disdain to reade it: others in respect loue to the name, consider the person, not the thing: & more commend others silence then this indeauour: some account mee bold, for handling such matter: some think themselues skillfull and learned, if they can detract from other mens labours, *Et non quid ipsi possint: Sed quid nos non possumus, dyndicent:* So may I iustly wish with *Luclius*, that neither the best nor worst learned might be my Readers: because they vnderstand nothing at all, and these more then (perhaps) I mean. *Perseum non curo legere, Latium volo.* *Perseus* is too learned, I wish honest, and not vnlearned *Latius* to be my Reader. If I have doone well it is the thing I desire; if slenderly & barely, it is that I could: howsoeuer let the profit bee his that reades, the paine his that hath written. And this for *Momus*.

*Carpe vel noli nostris, vel ede tunc.*

AN

*A Preface to the Reader.*

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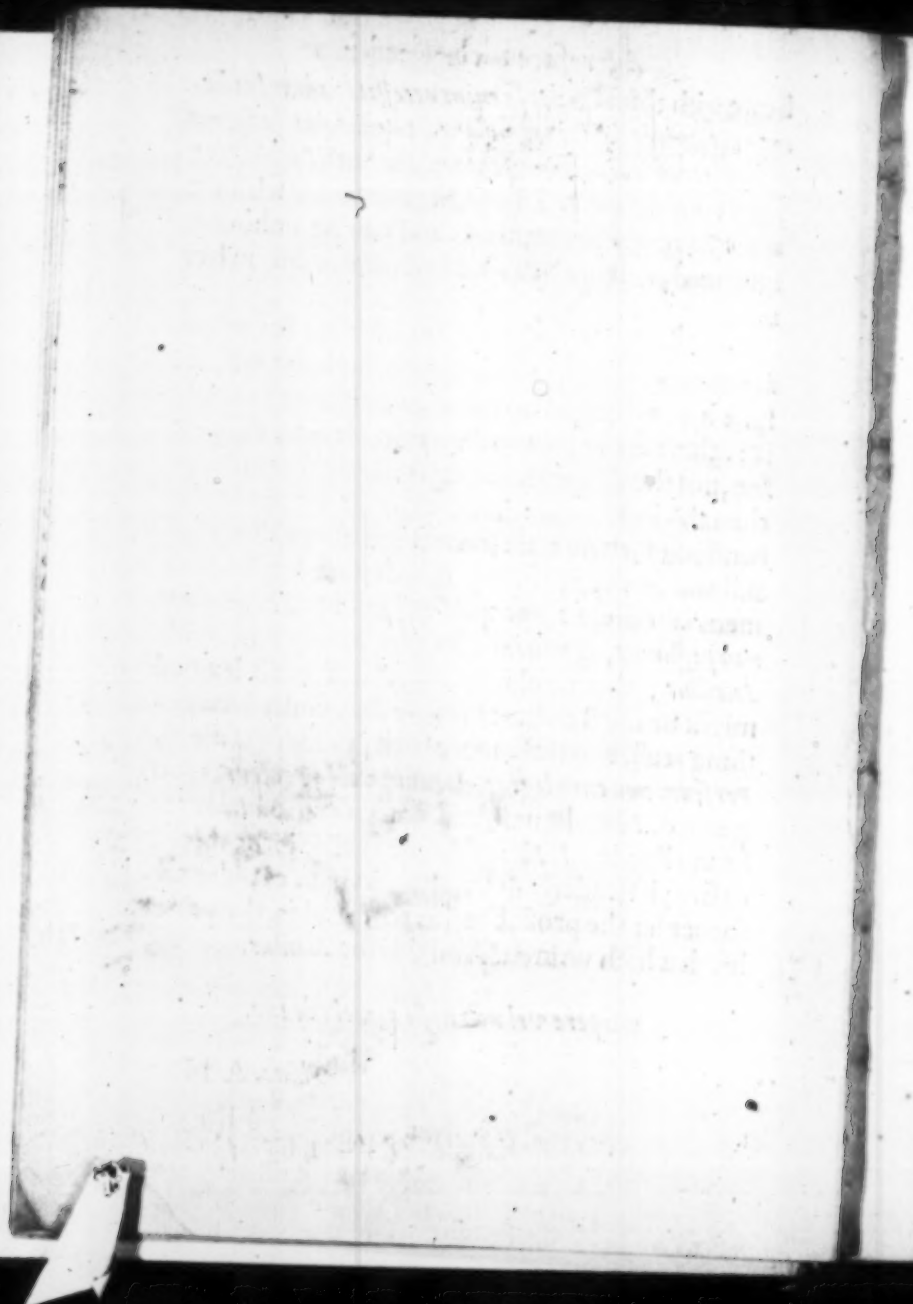
In respect of which, as I cannot hope for much  
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Cicero lib. 2  
de Orat.

Mart. Epi-  
gram.

*Carpere vel noli nostra, vel ede tua*

FIN







*The Speakers names*  
ARE  
THEOTIMVS, and POLIPHEMVS.

The.



Poliphemus, thou art very well met : for trauayling along the way alone, my eyes presented with no desired objects to feede vpon, nor my heart made happy in the fruition of any hopefull accident, I began to be melancholy: and thy coming tenders occasion vnto me to talke, as well to satisfie my minde, as to beguile the tediousnesse of time.

Poli I am glad Theotimus, that my presence may either pleasure you, or profit you : for mine owne part, my Fortunes are all alike : No wind at any time blowes me any comfort or commodity, but trauaile I whither I will, *Per varios casus, & tot discrimina rerum*, I still continue in eodem statu : A good yeare mends me not, nor a bad pairs me not.

Theo. It may be so (Poliphemus) for that is a fate that alwaies folloives men, that fashion themselves to time, that can play on both sides, that can be, *Verbis tenus, fallis procul*. Such as can hold with the Hare, and run with the Hound, and care more for a dramme of dissimulation, then a pound of plaine dealing.

Poli. But I pray thee tell me (Theotimus) what makes thee thus Criticall : Do cansteth these complaints against the condition of Times : Is it any former obseruation from others, or any present object from my selfe :

Theo. It is both.

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Po. Why then fixing our way is alike, and time presents vs with like opportunity: before I heare mine own faults rehearsed (if at any time heretofore I haue noted any in me) let me heare other mens blemishes blazed. such (as thou seest) carry (like *Ianus*) two faces vnder one hood, y are men for all inanity of goodnesse, as wel with out water: for lightnes and instabillity, as winds with out raine: for barrennesse, trees without fruite: and for darkenesse, Stars without light.

Theo. The more shamefull that any fault is (*Poliphemus*) the more carefull we should be to shunne it. And what more haynous crime then Hypocrisie, yet what more common then such behauior? There liue now many Monsters in nature, Apostataes from God, Atheists in error, Counterfeites of holynesse, that professe the Kingdome of the Gospell, but for the most part embrace the kingdome of the world: that are Angels in shew, in deeds Devils: that are Saints in face in hart Serpents: Gods words swarming in their lips: but detestable rather than digging in their soules.

Poli. Such are termed Atheists, are they not Theotimus?

Theo. You may call them what you will, but I think they are people worse then Atheists, for the Atheists professe themselves to bee (as they are) openly wicked, but the other by ill dissimulation, to be good: Whereby that ill doth more annoy vnder colour of goodnesse. We are an oath they will not, but by my truly: *Indeed-la: As-sure as I liue*, yet for all this faire shew, they will not stick to practise any vnderhand preiudice against their Neighbour: and infect the heauens with their horride and vnheard of impieties.

Po. But God knoweth their secret intents (*Theo.*) doth he not? The. Thou speakest like thy selfe (*Poli.*) better instructed to defend thy body with thy Weapon then to  
com

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comfort thy soule with Gods word : dost thou not know  
that dissemble with the world they may, but with God  
they cannot : He of his knowledge cannot be deceived :  
Of his truth cannot be changed : of his inuolable faith-  
fulness, cannot be corrupted : For (although he permit  
them a while) yet doth he proceed to note downe the fal-  
tinnesse of their behaviour, and at length giue them to  
know that it is in vaine to make false semblance with  
him : to be ready both to worship Baal, with Achab, and  
the Lord with Iehu : To build vp the Temple with Ze-  
rubbabel, and pull it down with the Aramites : To bless  
for Israel, and curse for Balaak : to cry Hosanna to day, and  
Crucifixe to morrow, &c.

Reg. 16, &  
29.  
Ezr. 4.  
Numb 24  
Math. 20,  
& 27.

Po. This same Dissimulation then is a great sin belike.

Theo. It is the Throne and crowne of all villany, the  
staine and shame of piety, the scum of fallacy, the foun-  
der of iniquity, and confounder of integrity. It worketh  
all her falsehood vnder a colour of truth, it affecteth  
wronges vnder a Maske of doing right : It performeth  
all manner of iniquity, vnder the Vesture of Christian  
Duty.

Po. It seemes (Theoti.) you haue bene a curious ob-  
seruer of other men.

Theo. Not curious, but carefull : and not without  
cause. For it hurteth more with a bayled seeming veri-  
ty, then doth an Enemy by armed hostility : The one  
commeth into the fildes like a man, the other into the  
Court with falsehood, like the Deuill : the one with wea-  
pon in hand, the other with poison in hart : this assaul-  
teth with valour and magnanimity, that other decei-  
ueth by dissembled colour and Treachery.

Pol. But now tell me (Theo.) what saw you in me,  
that at the first gaue you occasion to make this the sub-  
iect of your speech ?

Theo. I will resolue you by and by, but first make it  
knowne vnto me what you wil do (Polphe.) hunting in

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this p'ace?

Poli. You aske (methinkes) a very idle question, for what Woundes haue I, I pray you, or hunting-staffe? We haue my Nets, Trammel, and hunting gear.

Theo. What do I behold? *Bacchus* in a Lyons case? Or swaggering Poliphemus with a Booke. This makes well for our first matter: yet you haue bin at cost with it, it seemes to me to be a warlike booke, it is so armed, so painted and bound about with braises of brasse.

Poli. Loke into it.

Theo. I see it well enough, and yet I see it is not sufficiently furnished as it ought to be.

Poli. What lacks it?

Theo. you shoulde haue set it forth better, and garnish it with your owne Armes.

Poli. What Armes?

Theo. *Silenus* head, or an *Asses* head peeping out of a Tunne: for *omnis habitus difficile separabilis est a Subiecto*, And because thou cariest it, methinks the subiect should be of no other matter, but the arte of quaffing, or Carousing.

Poly. Take heed least thou speake vnadvisedly, for 3. things I haue herd) are exempt from mocking and blasphemy. The first is, the affaires of Princes, for they are not to be meddled with, *Qua supra nos, nihil ad nos*. The second, the miserie of them that are poore, for Fortune (chaunging) may make thy case like.

*Quem deus vidit & euiens superbum,*

*Hunc deus vidit, fugiens iacentem.*

The thirde, the Ceremonies of the Church, which admits no idle, vnhast, or blasphemous person. According to that of *Tibullus*.

*Discedat ab aris,*

*Cui tulit hesterna gaudia roste venus,*

*Castra placent superis: p'nuā cum monte & enite, &c.*

The.

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Theo. What is it then, any Church matter, or holie thing that thou bearest?

Poly. Is there any thinge more requisite to be had in the church, or more sacred, or holie thing then the Bible?

Theo. Jesu God: what hath Polyphemus to do with the Bible?

Poly. Aske you that: What a Christian hath to doe with Christ: *Bona pars est Christianismi velle fieri, Christianum.*

Theo. It thats true, if it bee *Toto pectore*, without Hypocrisie or Dissimulation. But (except thy minde be sodainly altered, which I desire) I thinke rather an Halbert, or a sword and dagger, would become thy qualities, and person for if (unacquainted) I should meete thee on the sea in these habiliments I shu'd take thee for a Pyrate: if on the land, for a very thafe and robber.

Poli. But this Bible teacheth we should not iudge any man according to his outward shew and apearance, for as many times vnder a Russel coate lurkes a Tyrannous and cruell heart, so sometimes a long lock, shag hayze, staring Burchachio, fierce eies, a flaunting feather, a souldiours Caske, and a swaggring hose, do counter a Gospellers minde.

Theo. And why not: for the Wolves skinae many times doth couer the harmelesse sheepe, and (if we may beleue tales) an Ase is oftentimes hidden vnder a Lions case.

Poli. It seemes you deme very strangely of me.

Theo. I wish that as thou carriest this booke in thy hands, so thou hadst it engrauen in thy hart. That thou wert as thou wouldst seeme to be, sound in religion, and not neither hot, nor cold.

Poli. I pray thee (*Theotimus*) what is it to be hot in religion?

Theo. It is to be baptized by Christ *cum Spiritu Sancto*,

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*et igni, &c.* Those that have not onely cast off the works of darknesse by mortifying their owne flesh, denying their owne selues, subduing their owne wills, so; going their own delights, & contemning the glozy of the world, the flatterings of prosperity, and the despights of aduersitie, but are made insatigable against all labours: Intrepidable against daungers, and inerpugnable against all power vñing. *Tanta humilitate in Conuersatione, Stabilitate in fide veritate in verbis, iustitia in factis*: Such government in manners, and Justice in *Worshes*, as that they whole liues, are Pietie: They bodyes, Sanctitie: They mouthes, Verity: They hearts, Charity, and themselves Pyrrors of Integrity. These may be said to be hot in religion.

Poly. How comes it, that there bee so few of this number: You neuer had more Teaching, and Preaching.

The. Thats true, But *Non omnes Sancti, qui calcant limina Templi*: Wee are now too many Biblebearers, Too many impious, that woulde seeme Religious, too many that vnder the shewe of sacred holines shrowde a multitude of wickednes.

Poly. What is the reason that the Word of GOD so frankly, and so freely taught, it fructifies no more? But many do still (as thou said) make Religion a Cloke so; their euill dealing?

The. There be two causes that hinder the true loue of Religion. Worldly Riches, and Spirituall Pouerrie. The one ostentines ensuing the other. For men immeasurably rich, are immoderately bent vpon the world: So toyled with Worldly Cares, that they scarce respice

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spite themselves one breath of an Heavently thought : Wealth makes men conceave so vbell of themselves, that what they doe, they esteeme well done, and because they haue Goodes enough, they thinke themselves to be good enough. For Prosperity is often proude, wealth Tanton, and many times not onely Willfull, but witlesse.

Money is as mighty vnto mischief as the Deuill himselfe : It makes men forsake GOD, and dissemble Religion. It can Moke Pyacles, condemne Innocentes, vanquish Armies, ouerthrowe Kingdomes, Alter mans Nature, Chaunge his Heart, peruert his will, and turne the reasonable minde into brutish affections.

*Dinitiarum sequela, est luxuria, ira intemperant, furor iniustus, arrogantia superba, &c.* Seeing then the vse of Riches, is so dangerous, mans Nature so pernicious, and the abuse so impious, wee shoulde in our liues shewe the fruites of true Religion, and Christianitie, not beare Bibles in our handes, and carry mischiefes in our heartes : Not sceme to dispise the world, and yet greedilye Cape and gaze after those thinges, which *Possessa onerant, Amata inquinant, amissa cruciant.* That is, Burthen them that possesse them, defile them that loue them, tozment them that lose them.

*Nullum est pietatis in illo Corde vestigium,  
In quo sibi Auaritia fecit habitaculum.*



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Aug. lib. 3.  
de libero  
arbitrio.

Let vs not so fashion our selues to the superficiall and deceiuing shew of the world, that we neglect Heauen, and heavenly things: least they that doe see the truth, and will not, be made blind & they cannot. For it is a iust punishment following sinne, that euery one should lose that gift, that he would not vse well, when hee had it: *Ut qui rectum facere cum possit, non vult, Amicitia posse cum velit.*

Poli. But now (Theotimus) goe forward to tell mee who they be whom thou termest to be cold in Religion, Bible-bearers, luke warme hypocrites, or Dissemblers.

Theo I will. And thinke my labour very well bestowed if it may profit thee. There be three sorts of people ke cold in Religion, Atheistes, Naturall men, Epicures: The one is described to be without God, The other without Christ, the last, without any sparke of the blessed spirit. The Atheist wantes the light of Nature, the Naturall man, the light of grace. The Epicure the light of the law, Whereby it comes to passe, that the Atheist is Irreligious without hope. The Naturall man, Erronious without truth: The Epicure Impious without conscience. Him wee may terme a formalist Bible-bearer, that in religion is neither hot nor cold: For he that neither hath the comfort of the holy ghost in such a degree as a Saint, nor is so chill with the coldnesse of iniquity, as an Infidell, Is neither Saint nor Infidell. But as betwixt an Horse and an Asse, is procreated a Mule: So betwixt this heate, and that coldnesse, is engendred a Nullifidian: He that loueth in word, and in tongue, but not in deede, and in truth. Hee that is holy in profession, but hollow in condition: Of a good opinion touching truth, but of an ill example touching life. Such a one in deede as beareth the Bible in his hand, but without true zeale in his hart: as wil say, he is of true Religion, but is not truly Religious. These men haue their Coates made

of

Rom. 1, 20  
1 cor. 2, 14  
Galat. 3.



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of Linſie-Wolfie, theſe are they that plough with an Oxe and an Aſſe: theſe do ſow their land with diuers kindes of ſeeds, and are like the Griffin in the war betwix the Birdes and the Beaſtes. To the Birdes he ſhewes his winges, to the Beaſts his ſide: profeſſing ayde to both, yet ſhewing himſelfe Neuter to both: For as he by reaſon of his partaking of both natures. hath a naturall facility to play with both hands, ſo theſe luke-warme profeſſors, theſe ſungrell-minded mixtures, are indifferent for all religions, ready to partake any, but in deed to loue none, but as luke-warme water will be ſoneſt Ice, ſo luke-warm men will be ſoneſt wicked. And as Ice will rather diſſolue, then admit warmeneſſe, ſo they will as eaſily dye as return to goodneſſe. For *partim ſeruiunt Deo; partim Diabolo.* Where God being angry, the Diuell ſhould haue any part, doth leaue his part, and let the Deuill take all.

Poli. You are too bitter Theorimus.

Theo. It may be you thinke me ſo, becauſe (happily) I touch you narely. But it were well with you, if you were none of thoſe, that for want of heat, were cold affected: nor through warmneſſe, buſſ-headed, but as you haue bene careful, the booke of Bible you beare ſhould be fairely bound vp, and garniſhed with outward ornaments, ſo you would be as diligent, your booke ſhould furniſh and beautifie you with true zeale, and good conditions, and teach you to know your ſelfe in the Schoole of Humility.

Poli. What is that you call Humility?

Theo. It is a vertue, ſpringing from the true feare and knowledge of God, the mother of Ackeneſſe, and ſiſter of Deuotion, without which no man can attaine to the knowledge, and ſeeling his owne miſery in Adam, and felicity in Chriſt. It teacheth vs to liue like Chriſtians, not like Pagans: to loke like a Lambe, not ſpeake like a Dragon, to throw downe and ſubiect our ſelues, to

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haue the name of God in our tongues, and the feare of God in our harts.

Poli. Why is it then : That men continue so proud in heart, and so confidently wise in their owne imaginations : There were neuer better teachers :

Theo. 'Tis true, neuer more teaching, no; lesse following: neuer more talking, and lesse practising . For Men now study to serue all turnes, change themselves into all formes : with a trice becomming openly Protestantes, secretly, Papistes : inwardly neither, outwardly both. Our liues worse then our forefathers who liued in ignorance, so; in truth they knew very little, yet did very much : But we haue filed tongues, but defiled heartes : the more god we know, the lesse we do.

Poli. I will indeauour, that the same be reformed in my selfe.

Theo. I pray God you doe, and that you vse not as heretofore you haue done, to be a Booke-bearer, a counterfeit of holinesse, a Saint in honour, and a Diuell in demeanour.

Poli. But leauing to be thus Criticall, doe you condemne them which beare the Bible about them :

Theo. No . But as hee that did beare Christ, was called *Christofer* . So you of bearing your Byble, shall be called *Biblofer* a Bible-bearer.

Poli. Doe you not thinke it then an holy thing to carry the Bible ?

Theo. No. Unlessse you will confesse that Asses bee holy.

Poli. Why so :

Theo. For one Ass will carry 500. such bookes, and I thinke you are as well able to carry as many, being as well bridled, and habled, and spurred forward, as commonly an Ass is.

Poly. Yet is it no absurdity, to attribute holynesse to the Ass which carried Christ.

Theo.

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Theo. I do not enuy you this holinesse, if therefore you will, I will giue you a relique of the same Asse.

Po. you giue at mee, yet your gift should not displease me, so; that Asse by touching Christ, was consecrated, and made holy.

Theo. Then belike they were holy that buffeted him, so; no doubt they toucht him.

Po. But iest not. Is it not a holy thing to beare about one the Bible or Gods holy word?

Theo. It is, if it be truely done, without Hypocrisie.

Po. Let Ponkes and Fryers be Hypocrites, what haue I to do with it: First then tel me what is hypocrisie?

The. It is a cursed and capitall crime, It is the slaughter of sanctity, and massacre of verity: Welles sacring, Heauens vnhalloving. *Medea* confesseth that she could by the help of *Hecate*, *Ripis mirantibus, amnes in fontes redire suos facere*, By her incantation make Riuers run backwardes againe into their Fountaines, turne Streames backward, and rootes of trees vpwordes: A thing very prodigious: but this sinne of Hypocrisie (that makes shew of that which is not) can do a great deale more then that: For wheras she could only enchant by her charms, Riuers, hills, woods, herbs, stones, &c. This couers *Neroes* cruelty vnder *Catoes* gravity: and *Herods* butchery with *Iohn Baptists* simplicity. This causeth me carrie in their harts vntrue thoughts, in their mouthes Hony, in their minds Gal. Hypocrisie maketh truth (vnder a false shew) her cloake to couer all her abominations, so that she infecteth the very heauens with the breath of her mouth, the very aire with the venoms of her tongue, and surmounteth Hell with the malice of her hart.

Po. But what pretendes this carrying of the Bible? Doth it not betoken a Gospellike mynde, or holy heart?

Theo. Yes, where the life, and conuersation agrees with the Gospell, or Gods word, and where it is otherwise, Is it not Hypocrisie?

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Po. It seemes so : But what is it truly to bear the word of God, or the Bible ?

The. Some carry it in their hands, as the Fryers of Saint Francis, do S. Francis rules of their order : So can Asses and Pack-horses do : Some in their mouthes, having at euery worde, Christ, and Gods word, which is Pharysaicall : Some in their mindes, or by heart. But he caries it truly, that in his hands, in his mouth, and in his hart caries it.

Po. yet for all that, they are not all holy, which haue the Bible in their minds.

Theo. Play not the Sophister with mee, none hath it in minde, that doth not inwardly loue it ; nor doeth any man loue it, that in his life, behauiour, and conditions doth not expresse, and obey it.

Poli. I do not well vnderstand these high matters.

Theo. I will tel you more plainly. If you carry on your Shoulders a bottle of good Rhenish wine, or swete Muscadine, what other is it then a burthen ?

Poli. Nothing els.

Theo. If you hold it in your mouth, and presently spit it out, what then ?

Poli. It doth no good.

Theo. But if you drinke well of it.

Po. There can be nothing more heauenly, or better.

The. It warmes your bodie, Cheeres your countenance, and makes you merry, and ioyfull, doth it not ?

Poli. It doth so.

Theo. Such is the Gospell or Gods worde, for bring once digested, it changeth the whole habit of a man, and reuiueth (or rather reneweth him.)

Poli. Do you think I liue not according to Gods word or the Gospell ?

Theo. No man can tell better then your selfe.

Po. If the matter were to be decided with my sword.

The. What if a man should to thy face call thee Name,

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o<sup>r</sup> giue thee the lie, what wouldest thou do?

Po. I should kill him, o<sup>r</sup> soundly beat him.

The. yet this booke that you beare, teacheth you to render fo<sup>r</sup> euill good, and to turne thy left cheek to him which strikes thee on the right.

Po. I did read it, but I forgot it.

The. you pray often I am assured : Do you not.

Po. What is Pharysaicall.

The. It is Pharysaicall to pray long, and not from the heart, but your booke willes you to pray, and that from your soule.

Po. I do sometimes pray.

The. When?

Po. When it comes into my mind.

The. What prayer doe you then vse?

Po. The Lords prayer.

The. How often?

Po. Once : fo<sup>r</sup> the gospel forbiddeth vs *Battology*, that is, repeating one thing often.

The. Can you with attention say al the Lords prayer?

Po. I neuer tride it. Is it not inough if I pronounce it?

The. No, if it bee onely with the tongue, fo<sup>r</sup> God respects, and heares the voice of the heart. Do you fast often?

Po. Neuer I.

The. But your booke, enioyns you to fast and pray.

Po. What good doth fasting?

The. It serueth to 3. speciall good ends, first to mortifie and subdue the flesh : Secondly to stirre vp our minds to meditation and prayer. Thirdly, to bee a Testimony of our inwarde humility, and dutifull obedience to the will of God. We ought to fast to keepe our bodies from surfetting, and our soules from sinning. The diseases of the minds (saith an holie Father) are healed with praying, and the lustes of the body with fasting. Fo<sup>r</sup> enen as a wanton pampred horse doth strine to cast his  
Ryder,

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August.

Ryder, so doeth a Tanton pampred body by Nature resist against vertue. It is good to fast (saith Saint Ambrose) but better to giue Almes. When the lustes of our flesh are moyssified, our Tlonged brother satisfied, and our neybe neighbour relaxed, then G D D with our fast is well pleased. *Augustine* in his Sermon in the wilbernes sayth :

The sicke for lacke of stomack fast,  
the poore for want of meate,  
The couetous chuffe to spare his purse,  
the glutton more to eat :  
The Apish Hipocrite for praise,  
a good man for his soules ease.

Po. I could like well of fasting (for it would saue mee much money to eat lesse) but that my stomacke and belly call still for meat.

Theo. But Paule saith, they cannot serue Christe, that serue their bellies, you eate flesh euery day, do you not ?

Po. When I can get it.

Theo. But your strong-sence-like body is taught to plucke downe the pride of the flesh, if it be with seding on hay, or bakes of fræs.

Po. But Christ saith, a man is not defiled with that which goeth into his body, or enters into his mouth.

Theo. If we feed moderately without offending.

Po. This shall profite me, and teach mee to restrate from inordinate diet and drinking.

Theo. I wish it might. But hath thy booke yet taught thee to know what thou art ?

Po. I am a Man.

Theo. What man is ?

Po. No.

Theo. I will then tell thee, he is a Pircho of misery, a playe of Fortune, and a prey of death : Hee is borne weeping to shewe his wretchednes, hee liueth laughing  
and

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and toying, to bewray his folly, hee breath sighing, and sobbing to declare his infirmity. *Oh homo (sayth Chrysostome) si consideras quid peros, quid per naues, quid per ceteros meatus egrediaris, nunquam vilis Sterquilinum inuenisti.*

Po. What profit is it to me to know what man is?

Theo. There is nothing more needfull to man, nor more necessary to suppress and subdue his haughty affections, then continual remembrance what he is, from whence he came, and whether he shall. That in calling to minde his base mettle, his wretched condition, and mortall generation, he may the rather be moued more humblye and lowly to conceyue and esteeme of himselfe.

Po. Thou mightest do well then (*Theonimus*) to tel me what the world is, for I am sure there is much villany in that.

Theo. What the world is? Her myrth is nothing but sorrow: her pleasure pain: her wisdom foolishnes: and her wealth misery: pinching some with pouerty, and oppressing with misery, aduancing the proud and vicious without desert, detecting the humble and vertuous without cause: bescreding the froward and seditious, and molesting the quiet and obedient: permitting the ignorant and foolish to speake, and putting to silence the wise and discrete: extolling crafty dissemblers, and despising simple innocents.

The worlde (*Poliphemus*) tormentes some with strife and contention: some with sicknesse, sores, and diseases. Insomuch that if an olde man would set down the Tragedie of his life (from the day of his byrthe till his departure to his graue) a man would wonder that the body could suffer, and the hart could beare so painful and dolorous a pilgrimage.

Po. Why is it then that the world so bad, men put such  
affl.



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affaynce in her, and are so easily seduced by her subtilties?

Theo. The first cause is, Conuentionnelle, which (as a Reuerend Father saith) *Colit Idola, qua finxit*: for wher, as the eternall Maiesty is onely mighty, wise, bountifull, rich, blessed, and full of all goodnesse. Now the Miser saith, it is my Pony that can doe all thinges, therefore the most mighty, prouide all thinges, therefore most wise: giue all thinges, therefore most bountifull, purchase all thinges, therefore most rich; cause a man to liue in all plenty, therefore most blessed.

The second is our owne corruption and deformity through Adams fall. Since which time, the nature of man is so fraile, the occasions vnto euill so many, and the illusion of Satan so prompt, and ready that (except Gods speciall grace preuent him) he is apt vpon euery light occasion to be drunke with the drags of the world, and to yeld vnto sinne and wickednesse, being more easily brought to conceiue an error by one little word, then the truth by a long tale, and sooner seduced to consent vnto vice by one small example, then conuert vnto vertue by many vehement perswasions.

Poli. These Resolutions of thine haue done me more good, then my booke as yet.

Theo. I thought what a Bible-bearer, what a sound professour I should finde you? I tolde you, you would proue one of those that carry your Booke and frequent Sermons more for fashion of the world, then loue to the word. But do you liue chaste?

Poli. Happily I shall do when I am old. But shall I confesse the truth vnto this Theotimus?

Theo. I am no Priest. If you will bee confess, seeke some other, or rather confesse vnto God.

Poli. Why then (Poliph.) know I am not yet a perfect Gospeller, but one of the common sort. The Gospellers (I meane our fraternity) doe especially hunt after  
source



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four things.

First, to fill our bellies.

Secondly, to feede our lusts.

Thirdly, to haue living.

Fourthly, to be vncontrouled, or to do what we list.

Theo. You say true indeed, there be many y challenge to themselves the addition of pure professors, who strine to liue as they list, and thinke it a burthen and seruitude to submit their necks and soules to the yoke of humaine obedience, but holde that a Christian mans liberty is to liue as he please. and so; this cause some haue refused to receiue the Lords Supper kneeling, &c. They will not (so; sooth) bee drawne vnder the yoke of mans power, but are of such a peruerse nature, as that they would not onely take vnto themselves liberty in things indifferēt, but indeauiour also to crosse the customes of the Church: For some haue sent their seruants to Plough and Cart vpon the very feast day of the Nativity of Christ, which wee commonly call Christmasse day, to crosse the custome of the Church of England, which keepeth it holy. Others (as appeareth by Oxfords answer to their Petition exhibited to the King) Did spend the fife of August 1605 in fasting, to crosse that autho;ity which commaunded them to celebrate it with ioy and thankfulness; so; his maiesties strange deliuerance from the conspiracy of the Earle of Gowry. There is another society of men, who in the time of Lent, were wont to eate flesh seuen daies in the week, though out of Lent but fife, and I thinke they did it to no other ende but onely to crosse the autho;ity of that power, which enioynes them from eating of flesh meat at that time of the yere. Thus they behaue themselves (in dede) like men that labour to liue vncontrouled. They will be euer in an extreme, so; when we feast, they will fast: and when we fast they will feast: And carry to the eie of the world such a seeming

Oxfords  
answer &c.

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shew of sanctity, that (vnesse a man be well acquainted with their manners and conditions) they are able to de- rectue a very well taught and grounded experience. **Thi** I know (Pol.) thou art able to iustifie of thy selfe in thy obseruance of their beheaviours since thou hast bene a Bible-bearer, I meane a p[ro]fessor in shew, not in dede, if thou wouldest but discouer their absurdities which I thinke very fit for a Caution and instruction to others.

Pol. I am not yet (Theo.) so resolu'd a p[ro]fessor, but that good and wholesome perswasions may p[re]uaile w[ith] me, for (methinkes) I cannot relish our Teachers doctrine, nor do I like their impugning of the magistracy, nor their exhorting the common people to repute those Princes for Gods Enemies, that liue not vnder the yoke of their pretended holy Discipline.

Theo. I make no doubt but thou wilt grow into a dis- like of their dealings, for they haue dep[re]au'd and flamm- bered not onely the common weale, but the whole estate of the Church as it was reformed by her late maiesty. Yea in her maiesties life time, the state of this church of Eng- land was so dep[re]au'd beyond the Seas, by new fangled *Disciplinarians*, as that it hath bene conceiued by very godly and Religious men in so:reigne Countries, that we haue no lawes, no good orders, no discipline, but that euery man may do what he list. They refuse to subscribe to the Kings lawfull autho:ity, in causes Ecclesiasticall, to the Articles of Religion, to y<sup>e</sup> Book of common prayer, and the orders rites and Ceremonies of our Church. Nay they dissent from vs in things accidentall and Ce- remoniall. For example sake, the Capps, and the Sur- plesse &c. are *Adiaphora*, that is, thinges indifferent in their owne nature, yet are there many of so peruerse a condition that rather then they will weare them, they will lose their livings, and so:ake their callings.

Pol. They are not of my minde, for in my opinion that

Exhortati.  
to England.  
Page 92.

Qualter. e-  
piscop Eli-  
cusi an.

1574.

Pet. Mart.  
in Epist. 3.  
Beza. in E-  
pist. 8, & 12

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What is then great folly and insolency. Had I a good living I should willingly use those matters, being things so indifferent, before I should forgoe my means by such a madnesse.

But why haue they cryed out against beneficed-men, saying they were *Ventris ministri*, Ministers of the belly, and that they could not teach truly, because of their great living. Bulling. ad-  
uersus Ana-  
ba, c. 10. 18  
102.

Theo. The onely thing I think (Poli.) they aymed at, was that the Pastors might be expelled, & so they might succorde them. *Swinglius* saith, They teach that such cannot preach the Gospell sincerely, which haue great benefices: But their hope is to haue the true Pastors expelled, that they may succorde in their places: And yet forsooth they publickly protest, they seek for no living. Zuingl. in  
Beckhaft.

Po. But I pray thee tell me (The.) that I may profit by thee? how long hath the Surplesse bene used?

Theo. The Godly fathers of the Church in the purest estate therof, haue left it in waiting, that the Ministers in their times did vsually put on white garments, in the celebration of the Sacramentes, and execution of diuine Seruice. Hierom. de  
scripturis  
ecclesiast.

Nay it was vled in the very dayes of the Apostles, as is testified by *Hegesippus*, who (as an holy Father saith) liued nere the Apostles-time. His Testimony is this, When Iames surnamed Iustus, went into the Temple, he was apparelled with a linnen vesture. Hegesip. li.  
comment  
linea, no la-  
nea veste  
induanatur.

Poli. This shall suffice me for that question, but why do our teachers tel vs that the Crosse in baptism is a piece of Wopery?

Theo. Therein they commit a fallacy, for it was vled in the Church within the compasse of 300 yeeres after Christ, and hath bene vled euer since. Besides the writings of many fathers, that iustifie the same, *Dionysius Arcopagita*, who liued in the Apostles tyme, Dyon. Ar-  
cop. de ec-  
clesiast. lue-  
rer. ca. de  
ma. baptismo.

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maketh mention of the Crosse in baptisme, why do they finde fault with the Ring in the solemnization of Marriage?

Zanchius  
de matrim.  
Cap. 2.

The. They are too nice in their points. The ring in Matrimony is an auncient Ceremony. For *Tertullian* who lived almost 200. yeares before *Saint Chrysostomes* time maketh mention of it. Therefore *Zanchys* speaketh in our behalfe for the vse thereof, *Res externa, &c.* Things exte: nall which are not repugnant to the word, and which neither are Superstitious, nor obscene, are to be observed according to the Custome of the Countrey wherein wee live. But many make shewe of zeale, where there is none: affecting new formes, Inventing new opinions, and running from errour to errour.

Do. What thinke you the cause that many have so run from one newe opinion to another, and are of no more stayd and settled a iudgement?

T.C li. 1  
pag. 14

The. I coniecture it to bee, because they haue contemned and disdained the auncient fathers of the church, and haue thought it the losing and mispending of good hours to peruse their writings. For one of them being bigged (for his conformity) with the Testimonies of the Classicall and principall Doctors of the Church, cried out, that Truth was measured by the crooked yard of Tyme, and termed the seeking into the Fathers writings, A raking in ditches, and that his hart waxed cold, and his flesh trembled to heare men say, that a Preacher should quote Doctors, alledge Poets and Philosophers, and confirme hys matter out of humane vvriters. And yet Paule himselfe doth alledge *Aratus*, *Menander*, and *Epimenides*, who were all Heathen Poets.

Idem. li. 1.  
pag. 14

Poly. I thinke that warrant enough, and sufficient. But what is the reason then, that since my late conversing with some of them, I haue hearde such exceptions taken against Poets and Philosophers, and the fathers whom

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whom they ought rather to reuerence (with Seneca) saying, (*Ego illos reuerer.*) and to do a kind of homage to their very names:

The. I am thus conceited of them, that as *Petilian* dispraised *Logicke*, and *Rhetoricke*, because hee himselfe had no skill in these Artes: So many *New-fangle-Nonifists*, contemne all *Gentile* learning, and since faulte with such as make vse of it, because they themselves are ignorant therein: Resembling the *For*, that dispiseth the *Grape*, that himselfe cannot reach: or rather like that old *Foxe*, that by a mischaunce having lost his taile, went presently to other *fores*, and perswaded every one of them to cutte off hys *Taile*, pleading that it was to weightie and Cumberesome, &c. But the matter coming in question, and to be thoroughly scanned, it was founde that the subtle *Fore* did it to couer hys owne deformity, which should neuer haue beene espied, if it had once become a fashion, or custome to bee without *Tailes*.

Pol. But note vnto mee I praye thee some of the Qualities, and conditions of their *Profelytes*, and followers, I meane such as are of the *Vulgar* sort, such as thou tearmest fashionarie *Bible-bearers*, that will goe fire or seauen *Miles* to heare one of their owne Teachers, and returne home ready to do mischief to their neighbours.

The. Their followers (*Polyphemus*) behaue themselves, according to that Image of the worlde that I haue seene pictured with the secte upward, importing that all thinges are turned by side downe.

The very *Cobbler* in these daies, although hee bee taught and warned, *Ne sutor ultra Crepidam*, and that his Art forbiddes him to go aboute the latchet, will yet Ande saile and condemne the *Workmanship* of the thigh of the *Picure*.

Aug. lib. 3.  
contra Petilian ca. 16

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The very Butcher, whose skill reacheth no further then the opening and cutting typps of an Ore, will yet assume the cunning to Anotamize a man. The proude Taylor, that hath serued a Wrentishippe onely to learne the fashioning of Garmentes, will take vppon him to teach Preachers to shape their Sermons to sute his affections.

The Cooke whose whole learning lies in the Kitchen and Larder house, will bee sawcy and meddle with the order of the Church. The Smith whose Art extends it selfe no further then his forge, will yet be so bolde as to blow the Coales of Contention into the Church, and so forge newe Opinions vppon the Arvile of errour: yea many will carpe at the Churches Governement, and blame the life and dealinges of other men, when themselves are farre Worse, and altogether vnable to giue good directions to their owne ordinary affaires, yet doe they beare the Worlde in hande, that whatsoever they doe, they doe it being mooued thereunto by the Spirit.

But to such I could wish milder Spirits, and that they would not meddle so much in other Mens callings and so little in their owne: but that they woulde learne how dangerous a thing it is, to goe beyond the limmits and Precinctes of their Professions, and to leane their preiudiciall and obstinate mindes, being first content to trye all thinges, and then afterwarde to holde fast that which is good.

Theo. By your speeches then it appears, that it were better for vs, if we were all of one mind, and of one profession of Religion.

Seneca in Epist. *Pol. I (Poliphemus)* So it standeth with the Truth,  
sq. *Aequalitas prima pars est aequitatis*, Equality is the first



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first, and chiefe part of Equity. And it is not good as (Seneca saith) to be busy in a wel ordered State. It is incident that one people, within the said Land, and vnder the same government should be vnder diuers opinions, but be all ledde by one Law and rule. It is the sayings of Curtius, and it may be helde an Oracle for Truth, that *Eiusdem iuris esse debent, qui sub eodem Rege vulturi sunt.* They ought to be vnder one law, that are vnder the government of one King. It is also the Iudgement of the Fathers, that such as live in the same Church together, should be vnder Law indifferently, and bee enforced by the Lawe to accomodate themselves to the customes of the place wherein they live. *In his rebus* (saith one of the fathers.) *de quibus nihil certi statuit Scriptura divina, mos populi Dei, vel instituta Maiorum pro leges tenenda sunt.* Another holdeth it bove meets that Ecclesiasticall Traditions, (namely such as do not hinder saith) should be obserued, as they are deliuered of our Elders: and that the custome of one should not be querthtoun with the contrary customes of others.

Seneca in  
Tripod.

Curtius  
lib. 10

August.  
epist. 26

Hemingus holdeth it an heinous sinne to break the ordinance of the Church. *Qui violat* (saith he) *Ecclesiasticam Politiam, peccat multis modis.* Yet many now adaies, forgetting to knowe that it is free for every Church to make a forme of Discipline or policie fit and profitable for it selfe, because the Lorde hath prescribed no certaintie in this behalfe, (like disemperring humours) have gone about to alter the state of this mysticall body, which whether it be the puste of Ambition in some, who like Diotrophes, would have preheminance, *Qui quoniam non possunt primum locum in Ecclesia obtinere, idcirco illam seminant, vel ab ea efficiunt,* Or the pliche of theyr owne private Spirit, who would have all thinges according to theyr owne minds, sure I am, the Devil hath

inuen-

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invented Schismes, to subuert faith, corrupt verity, and rent vniity, *Us quos datinere non potuit via veteris cecitate, deciperet noui simicris errore.* That them, whom hee could not keepe in olde blindnesse, he might deceiue with new opinions and errors.

**Poli.** But whence grow these warres and contentions: that men for wearing of a Surplise, bury their talent in a Napkin: That they stand on a corner Cappe, as on a corner stone: That they trouble Christs Spouse for a King in marriage, and refuse to present her as a chaste Virgin to Christ: That for the crosse in Baptisme they leaue the Fountaine of living water, and become such enemies to the Crosse of Christ Iesus, &c.

Iam 4, 1.

**Theo.** From hence they procede (**Poli**) euen of their lusts (as Saint James saith) that fight in their members, They lust, and haue not: They enuy and haue indignation, because they cannot obtaine: they fight and warre, because they get nothing. They would and will not: they dissemble ambition vnder the cloake of dislike: because the maister of the feast bids them not, Friend sit vp higher, as of some heere, in his daies speaketh *Ioannes Sarisburiensis*. And we haue many a *John*, who if he could be *Sarisburiensis*, would preach the faith which before hee destroyed, and retract like Paule, when I was a little one I spake like a Child, I vnderstood as a Child: I thought as a Child: but when I became a man I put away childish thinges, &c. But it were a happy thing, that they would conforme themselves, and be obedient to the Church, for many by factious behaviour are drayne to be our aduersaries. It causeth much griefe, and bringes great sorrow to Gods Church, whenannes fight against their Father, grane heads against gray haires, and men of yesterday, presume to crosse antiquity. As they of Athens saide truly of their divisions, *Auximus phal prum nostris dissensionibus*, so we strengthen the Hope,  
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and Phillips faction by these our dissentions.

Poli. What is the reason that *in rebus tam multis consuetum, et in vita tam in explicabile dissidium?* In so many thinges fellowship, and in life no friendship?

Theo. It is for this, that men for wealth will be Hypocrites, and dissemble Religion: carry books to shew an inward zeale, and yet being (all one body) in the members no Sympathy: being al one spirit, and in the affections no harmony: All one hope of heaven, and in Coheirs no Sympheny: All one Lord, yet in fellow Servants no unity: All one faith, yet in opinions no Simmetrie: All twosome in one Baptisme, yet in fellow-shoulders no Symmachie: All adopted by one father, yet in brethren much discord, and no fraternity. Thus riches enchanting the minde, causeth a man to thinke himselfe wise when he is but foolish, strong when he is but weak, fenced when hee is but naked, to leaue the true Tower, and strength of his defence, and to trust in the weak and rotten walles of wealth.

For mans nature is composed of two contraries, of a mortall body, the Earth, and an eternall soule which is from heauen; and they are as contrary as Heauen and earth: whilseth either of these parties, are naturally moued to conserue the good of his owne nature. It commeth to passe, that both this base and earthly part drawes a man vehemently to be attent vpon earthly things, and contrary to that diuine and heauenly part both conet to carry men vp into heauen from whence he is descended: by meanes of which repugnancy in mans nature, it is brought to passe, that man is wonderfully drawne into  
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contrary desires: endeavouring to ioyne things together, which of their owne nature are scuered farthest asunder, wearing himselfe with infinite toyle, how to ioyne with God, and the world together. To partake of coꝝporall pleasures, and spirituall ioyes: To possesse the prosperity of earth, and the felicity of Heauen: This is the cause of so little faith amongst Men, of dissention, Hypocrisie, and all Neutrality at this day: For many would faine bee Christians, and worshipping tw: worship God, and *Mammon* tw: Taste the sweetness of Heauen, and of the earth, and so would be Neuters, that is, hot and cold tw.

Po. Are there many of this sort, thinke you?

The. To many (Poli.) both men and Women, that like the *Ambidexter Gebionites* play on both sides, and halt betwixt opinions: If the head bee for their profit, they goe after it: If the eie, they goe after it: And these Neuters, (or rather Viers) are like those Sea-Calues, *Circadiles*, Otters, and Sea-Colts, in Aristotle and Pliny, which are one while in the water, another while on the land, for greater booty: iustly termed *Dubia* by *Isodoro*, because you cannot tell where to haue them: Sometime they are *Natantia*, and swim with the tide, other sometimes *Gressabilia*, and go back for aduantage: but amongst many there are few found, that side neither to the right hand, nor the left, but go straight forward without Hypocrisie.

Poli. Are there women also that are thus carrying Bible-bearers, Hypocrites, and dissemblers?

The.

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The, 3 (Po.) and that sex is very dangerous. There are many that to bee reckoned religious, frequent sermons, haue their Bibles sayely bound, and hanging by their sides, when they cannot so much as read them, much lesse haue them imprinted in their hearts. These maske their euill vnder a baile of purity, and vnder a faire shew shadow much mischief. Their eyes are snares, their wordes charmes, their deceit much, and their desires moze. Their consciences like a Pumpe-stone, light and full of holes, so; lucre prone to change to any humo;.

Po. What is the punishment assigned so; such Preters, Hypocrites, or dissembling Bible-bearers?

The. The paine is no lesse then to be vomited out of the Lordes mouth. That is, that all Preters so; their Hypocrisie and dissimulation, should be cast out of fauor with the Sonne of GOD, which is a twofull and importable chastisement, if wee consider his diuine Nature rightly, what the son of God is, namely that he is the same God that is vnto vs the cause of our being, the fountaine of life, and the founder of all ioy.

Poli. Is that onely meant by Vomiting?

The. No, By this vomiting is meant moze then a bare eiecing out of fauour: For therein is expresse a fearful, and violent casting out in anger: In this Simile the Church is compared to the stomack: The Luke warme Pretor or Hypocrite, to the Luke warme Water,  
C: and

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and their grieuous disturbance to noisome vomitings.

The Church is compared to the stomack, because as the stomack by altering and concocting the nourishment received, feedeth and preserveth the partes of the bodye: So the Church by concocting and digesting the sode of life, doeth nourish and preserve the body of Christ, even in such sort, as from out of sode in the stomacke the liuor draweth blood: the hart, Spirit: the braine, Sense: the sinewes, strength: the vaines, nourishment: the body, life: So out of the sode of immortality (which is the word of God) that is in the church, to euery member of Christ do h the hart draw faith: the will, obedience: the understanding, knowledge: the conscience, Comfort: the body, immortality: and the soule, all felicity. And that also after so rare, and stupendious an order, that euen as the stomacke: So doeth it quicken by killing: reuiue by destroying: grow wise, by foolishnes: obey, by rebelling against it owne flesh: obtaine life, through death: felicity through misery: and eternitie, out of mortality.

Po. Why is the Pewter, or Hypocrite, compared to Luke warme water?

The. For that luke/warm water to a fasting stomack (being receiued) is hurtfull: while it remaineth is grieffull: and being elected is shamefull. Because all Pewters and Hypocrites are euen such in Gods Church, not onely by hindring the work of Gods spirit in the church, but by the vniquieting and disturbing of the same.

Po.

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**Poly.** Why are their disturbances compare to noisome vomitings?

**Theo.** Because, as that which breedeth vomiting, is cast out with hatred, for that it is enemy to Nature: with violence because it oppresseth the Stomack: with shamefulness, because the defillings thereof are laid open to the eye: and lastly so ejected, as neuer againe to be received: So all Hypocritical Bible-bearers, all incorrigible Preachers shal: by the Lorde himselfe bee throwne out of the Church, as filthy vomitings out of the Stomack, and that with hatred: because they are enemies to Christe, and deceiuers of his people: with violence, because they hurt and oppress the Church: with shame, because their Hypocrisie shall be made knowne: and lastly cast out of the Church, neuer againe to be received: because while they were in the Church they could neuer be amended. Thus the hatred of rection doeth shewe the detestation of the Crime: the violence, the mightines of the paine: The shame, the horror of Confusion: And the neuer receiuing, the eternitie of destruction.

**Po.** But these Hypocrites (perhaps) will say as much by others as you say by them.

**Theo.** Not unlike so: for they are apt enough to iustifie themselves: owne weakenes: but I may answer them with the Poet, *Oh maior tandem parces insane minori:* Hypocrite, first cast out the beame, the beame in thine own eye, and then afterwarde thou shalt see clearly to cast out

Horat. lib.  
1. Sat. 3

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out the most that is in ours: They are full of woundes themselves, yet vpbraide vs with Scarres: They tra-  
duce vs from slipping, when themselves fall dootone  
headlonge: They are couered with myze, and yet tri-  
umphat ouer spots.

They are as full of dissentions in their owne errors, as  
euer were the Heathens in theyr Paganisme: *Et quot  
sunt Sodalia tot sunt factiones.* As Erasmus well obserued:  
so many orders, so many factions: so many men, so ma-  
ny minds.

If they vpbraide vs with Schismes, or Contrarie-  
ties of opinions: I may bandy that obiection backe a-  
gaine, and aunswere them as Demetrius did Philippe of  
Macedon, who asking him tauntingly: How doe yee  
Gracians agree at Athens and Peloponessus, when himself  
was fallen out with his wife and his owne Sonne. An-  
swerde thou doest well (quoth he) Phillip to enquire of our  
Concorde. *Qui familiam tuam tanta patris seditione, &  
dissentione habes laborantem.* Who hast so great discorde  
and dissention at home in thine owne house.

Poly. It were happy then I perceiue if these Hypo-  
crites were rooted out of the Church, that wee might a-  
gree all in one, and not stumble at smal matters, and let  
go the greater.

The. It were much to be wished that as our reuerend  
fathers haue caused an vniformity of discipline in the  
Church, so they would not onely execute that Peace-ma-  
king

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king Canon, that none Preach against the Doctrine, of another, but prescribe also generant Tennants of our Church to be followed by church-men in the lesser matters of Doctrine, that foolish and unlearned questions might be stayed. And if the Jewes be tied to their *Cabala*: the Turkes to their *Alcoran*: Logicians to the *Axioms* of Aristotle: Physicians to the *Aphorismes* of Hippocrates, and Galen: Geometricians to the compasses of Euclide: Rhetoricians to the Preceptes of Tully: Lawyers to the *Parims* of Iustinian: yea Gramarians to the rules of Lilly, why not such as are brought up in Christs Schoole to the Rules therof, who is a Lilly of the Vallies and as a Lilly amonge thornes, so is Christs to be amonge the Daughters, &c.

Po. Are these Hypocrites and Jewlers, such sowers of dissention and varieties amongst vs.

The. No doubt of it. Wee reade of a crafty King in Plutarch, who knowing his Enemies the Egyptians would not match him in strength, if they matched in minds and accorded in their Counsell, enioyned each Countrey, the worshipping of diuers Beastes, which were Enemies by Nature, and would preache on other: And while every one defended his beast against the ranine of another, and took his wronges impatiently it came to passe at last (saith the Authour) *Ut ob animalium inimicitias ipsa quoq. gentes re non obseruata infesta sibi inuicem hostesque redderentur.* That  
lib. de Isid.  
et Orisid.  
 by



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by the enmity of their hearts the people themselves vn-  
awares became such Chimpes that hee subdued them.  
Thus, and more then so subtile is the Prince of dark-  
nesse, who perceiuing vs to be *Insuperabiles nisi separabi-*  
*les*, impregnable while knit in one mind and iudgment,  
he bittes in Neuters and Hypocrites amongst vs: times  
seruing, and fashionary Bible-bearers, that solve strange  
questions, as tares among wheat, and as Idols adore  
their priuie opinions, about which while we contend,  
*Ob opinionum inimicitias res non obseruata ipsi quoq; hostes*  
*reddimur.* Of this doting on questions, and vnnecessary  
strifes, cometh enuy raylings, and euill surmisinges  
thorough vaine disputations of men.

After which (as after Roelities) their eares doe na-  
turally itch: giuing themselves Athenian-like, to no-  
thing so much as to heare new things, and nothing im-  
bacing that vnitie and true peace, that should be in bze-  
thren of one father.

Actes. 17,  
21.

Poli. What is that peace and vniion bzethren?

Theo. It is the mother of *Cremises*, father of *Canabises*,  
and sister of *Solitaris*, it is the bond of the Patriarchs,  
the Chariot of the Prophets, and the refuge of the A-  
postles: It is the Calmenesse of the mynd, the tranqui-  
lity of the soule, and singlensse of the hart.

It launcheth grudges, quencheth bzoyle, stynteth  
Carboyles, and pulleth downe the Crest of pride. Let him

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him therefore that possesseth it, keepe it: let him that wanteth it, seeke it: and him that hath lost it, go after it: For behold how good and pleasant a thing it is for brethren to dwell together in unity.

Which as it was ioyfull for David to behold in some of his kingdome, for *Ostendebat qui dicebat Ecce* (saith *Austine*) he pointed the finger to some whom hee sayde Behold: So I wish that Psalm might now bee sayde as truly *Ecce*: Behold how brethren of one heauenly Father dwell together in unity. August. in hunc Psal.

I wish they that are without might point at vs, as did the Heathen at those Christians in the primitive Church, and say, Behold how these Christians loue one another. Not like Hypocrites, in superficiall and worldly shew, but as becomes true Professors with inward and hearty affection: such as becomes the Seruaunts and Wommes of theyr Mayster and Maker. Now is high time the end of this world bring said by the prophets, to be so nere at hand. Tertul. 39. apo. aduers. Gen.

So. How gather they the end of the world is at hand?

The. Because (say they) Men doe now as they did when the flood was nere, banquet, eat, drink, buy, sell, take vs, or gayne, build houses and palaces, Ringes make warres, and manage Armes, F ministers

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ministers study to augment their tythes, Diuines knit Dillogismes, and the Commons are tumultuous. To conclude, there is no euill which now is not among men: hunger, thirst, theft, and Robbery, warres, Pestilence, Sedition, and want of all that is good.

Wherefore let the same mind be in vs, (Will I say with the Apostle that was in Christ) the same? Nay I am out of hope of it: He was such a louer of men, as they were but men, that he layde downe his most pretious life to the most ignominious death, so; man his most rebellious Tryptor. But if not the same, yet let the like minde be in vs that was in Christ: at least let the minde of Aristotle an Heathen and naturall man bee in Christians: so; shame of mankinde, let not the minde of Tygers, of Wolues, of Bears, and of Lyons be in vs, least we be Shame-kins to mankinde. Nay, let but the minde of these to their owne kind, the mind of Lions, to Lyons; of Wolues, to Wolues be in vs; not to hate our mankind, and good enough. But alas! when it should be *Homo homini Deus*, Man to man a preseruer, now it is become *Homo homini Lupus*. Man to man a deuourer. Euery man hunteth his brother with a net. Yea, whereas all mindes and motions of Cunity are in these beastes, but singular and peculiar to theyr kynde, they all mete in one Man like Wyuers in the Sea, who is to Man in mind rauenous as a Wolfe, in head crafty as a Foxe, in heart fiery as a Tyger, in tongue poisonous

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sonous as an Aspe, in the euill eye, deadly as a Cockatrice, in bloudy handes cruell as a Lyon: Therefore the Psalmist compareth this man not to one beast, but to the beastes that perish. *Vides blandas consalutationes, amicos complexus, bilares computationes, ceteraq; officia humanitatis; I see indeede* (saith Erasmus) every one giue sayre spoken and courteous salutations, friendly embracings, and congies, merry meētinges, and kind drinking one to another, and other such parts of humanity: *At o rem indignam* (it is the complaint of Peace hit self) *ficta, fucata omnia*, all is fained friendship and Hypocrisie. One cannot see the least shadow of true amity amongst men, all is naught but dissimulation and deceit.

They couer hart burning, and malice, Enuy, & hatred vnder these duties of humanity: cloakes of Curtesie, and faire seeming shew of piety: They come in theys cloathing with the name of brother of Friend, Cousin, and Bursman, *Et astutam vapido Seruunt sub pectore Vulpem*, and within they are rauening Wolves. There is now a faithfull yoke fellowe that is *Alter idem*, in whose eare a man may lay his hart, and his life in his hand: where is a Nazianzen with a Basil & Art & Augustine with an Ambrose: which like a paire of Turtle Doves moue and reioyce together: where are they that beare one the others burthen, and support each other thorough Love: The Heathen in their daies, thought but eight such faithfull yoke-fellowes,

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{ Pylades. Nilius. Patroclus. Theseus. Castor. Tydeus. Scipio. Damon.	* and	{ Orestes. Euryatus. Achilles. Perithous. Pollux. Polynices. Laius. Pythias.
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But if now the Lord should looke downe from hea-  
 uen vpon the childe of men to see if there were  
 any that would vnderstand, and seeke God in the  
 loue of his neighbour, that of *Dauid* might now be  
 returned, *Non enim quidem*. There is scant a man to  
 bee founde on the earth: If now, as once *Diogenes*  
 sought an honest man in the street with a candle at  
 noon day: as if as the Lord had his Prophet, one  
 should now run to and fro by the streets of *Ierusa-*  
*lem* to know and inquire in the open places there  
 of if he could find one man that is faithfull to a man,  
 he might (I feare) in many places retorne his er-  
 rant with *Salomon*. Behold I sought one by one to  
 find the count, and yet my soule seeketh, but I find  
 it not: I haue founde one man of a thousand. And  
 what is the reason of this? For that as *Christians*  
 (saith *Augustine*) hauing all one Father which is  
 God: one Mother the Church, whereby we are  
 brethren in the Spirit: we yet keepe not the unity,

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of the spirit in the bond of peace. We would faine  
 Religious, yet shew it not in our Wozdes, carrie  
 booke in our hands to deceiue the woꝛlde, yet not  
 haue them grafted in our harts to please God. E-  
 uery man is led by his owne will, followes affec-  
 tion, and obserues the rule of his owne opinion,  
 forgetting, or at least neglecting that of Bernard. Tom. 1.

*Sanctior est copula cordium quam corporum, and Con-*  
*iunctiores sunt qui ani- quam qui corporibus coniu-* lib. 6. diuina.  
*guntur.* inflic. ca. 10.

Bearer are they of him whose harts  
 are of affinity in the spirit, then they  
 who are but of tynage in  
 the flesh.

## FINIS.

